



LIVING HISTORY — Elderly Chinese layman Zhang Baosan (seen with his wife, Wang Hongmei) lives in Penglai, formerly Tengchow, where Lottie Moon worked for decades. Zhang was baptized there 63 years ago by missionary Wiley B. Glass, one of Moon's contemporaries. Several other Chinese Christians still living in the region knew Moon personally. (FMB) PHOTO by Joanna Pinneo

The

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Legendary Lottie Moon leaves legacy to Southern Baptists

By Erich Bridges

Lottie Moon died 76 years ago, her body broken and her heart weary.

"I hope no missionary will be as lonely as I have been," she once wrote.

Toward the end of her nearly 40 years as a missionary in China, she saw people she loved with all her heart starving because of famine. She gave them her food, and began to starve with them.

When she finally left China at age 72, she was too weak for the ocean journey home. She died Christmas Eve of 1912 on board a ship in a Japanese harbor. Yet, the Southern Baptist Foreign Mission Board still gets an occasional letter addressed to Lottie Moon.

In the last century, Southern Baptists have offered \$925 million to foreign missions in her memory.

Young people who volunteer as missionaries regularly cite her as their greatest influence.

Who was this 4-foot-11-inch woman who towers above Baptist history? Why does she still motivate so many people, so many years later, to give their money and their lives to foreign missions?

For one thing, she was brilliant. John A. Broadus, the renowned 19th century Baptist preacher who led Moon to Christ, once called her the "most educated woman in the South."

Born in 1840 near the home of another great Virginian, Thomas Jefferson, she scorned religion as a schoolgirl and devoted her talents to mischievous pranks. But all that changed in 1858 when she encouraged Broadus and his spiritual challenge

at First Baptist Church in Charlottesville, Va. She gave her life to Christ.

Her wit and sense of humor stayed keen, but she concentrated her forceful mind and personality on serving God. A scholar of languages, she earned a master's degree (extremely rare for women in those days) and then taught school. The mission call to China came to her, she said, "as clear as a bell."

Some Baptists said God did not call single women to be missionaries. Others, including missionaries, said no foreign woman could survive alone in China. Still others lamented the fact that so great a talent as Lottie Moon intended to "waste" her life on the barbaric Chinese. But in 1873, Lottie Moon became one of the first single women appointed as a missionary by Southern Baptists.

The Chinese, like some of their American counterparts, regarded foreigners as barbarians. But throughout four decades, Lottie Moon, the "heavenly book visitor," gained the respect and love of the people in her corner of north China.

Her thundering epistles to preachers and Baptist women back home also set the stage for the creation of Woman's Missionary Union, as well as for the annual foreign missions offering which would later be named for her.

"I would I had a thousand lives that I might give them to the women of China!" she wrote 100 years ago. "As it is, I can only beg that other women, and many of them, be sent."

Her sad death on the sea was no disgrace. She simply had given everything she had to give — soul, mind and strength. Her creator must have decided there was no need for her to return to Virginia on the way home to heaven.

Eric Bridges writes for FMB.



LOTTIE'S CHURCH — The historic "Little Crossroads" church in China (shown in 1987 before its repair) has been restored by authorities in Shandong Province. Officials recognized the historical value of the church, where famed Southern Baptist missionary Lottie Moon worked and worshiped. A small monument to Moon is seen on its side in the foreground. The church was built by missionary T. P. Crawford in the late 1860s and is one of the oldest Baptist structures still standing in China. The church is not yet open to local Christians for worship but a recent group of foreign visitors was told it will be open within the next six months. (BP) PHOTO by Joanna Pinneo



Week of Prayer for
Foreign Missions
Dec. 4-11, 1988

Editorials . . . by Don McGregor

Now is the time

The time for Southern Baptists' Christmas gift for a dying world has rolled around again.

Actually, it's not Southern Baptists' gift. It's God's gift. And it's for all time, not just for Christmas. At Christmas time, however, Southern Baptists make a special effort to make available the financing that it takes to make God's gift to the world available to the people it was meant for.

It's the Lottie Moon Christmas Offering for World Missions.

The national goal for this year is \$84 million. And how desperately it is needed!

Because last year's Lottie Moon Offering did not come up to expectations, and because Cooperative Program receipts are not up to expectations, the Foreign Mission Board has announced a 12 percent, across the board, budget reduction for 1989. That means that lots of things hoped for in the effort to spread the gospel throughout the world will not be

available. That also means that not all who feel called to be the ones to help spread the gospel around the world will be appointed to do so. There won't be enough money to send some of them.

So we must be generous with our funds. For it is not just funds that are involved. It is eternity in heaven for many who won't hear unless we give.

The theme for this year is "Because I have been given much." There is no way we can know why we have been the ones chosen to live in this land of plenty. Millions of those whom we are trying to help are living on the edge of death every day. We must help them.

And we will help them, for Dec. 4 to 11 is not only the time for the Lottie Moon Offering for Foreign Missions. It is also the Week of Prayer for our overseas missions endeavors. We must be careful about the prayer part, however. We are liable to come under conviction if we pray, and then the money part will be no problem.

We all know that the Lord answers prayers. So if we don't want to give our money, we'd better not pray about it.

But that is all to say that we do need to pray, and we do need to give. The Lord will tell us what to do, and it will be what needs to be done.

During the Lottie Moon presentation this year, the *Baptist Record* will be having guest opinions by a Mississippi pastor and two missionaries from Mississippi. The missionaries have been where the Lottie Moon Offering funds have been put to work. The pastor knows that we have been called to provide the lifeline that the missionaries need to carry out the Lord's work where they have been sent.

They will help us make the decisions we need to make. They will help us decide to give generously.

Foreign missions must not stumble. Only we can make the way clear to keep our missions work flowing smoothly.

Now is the time.

Guest opinion . . .

'Needs' and 'wants'

By Gloria Thurman

Many people in the world will never get beyond their "needs" to attain their "wants."

And yet, needs and wants have become mixed-up in our materialistic society. We view some things as necessities for living in America. But compared to other areas of the world, they really are luxuries.

I have seen the difference between needs and wants. As a Southern Baptist foreign missionary in Bangladesh, I have seen how drastic the difference really is. And I've become even more aware of how we take for granted things which millions of God's children will never have or experience.

The theme for this year's Week of Prayer for Foreign Missions, "Because I Have Been Given Much," issues a challenge which I cannot ignore. Consider as I have:

I have been given much . . .
never has my family gone to bed hungry.
never have we begged for bread.
never have we slept with fear of the house collapsing.
never have we feared weather, jackals, or rodents as we slept.
never has our wardrobe con-

sisted of only one outfit.

. . . never have we shivered in the cold without some kind of warm clothing.

. . . never have my children been refused entrance into school because fees could not be met.

. . . never has my family been denied drinking water because of race or religion.

. . . never have we feared to worship God as we desired.

Because I have been given much:
Should I not give . . .

. . . food when my neighbor needs it?

. . . shelter when flood water envelopes my neighbor's house?

. . . clothing when one stands in tat-

tered rags at my gate?

. . . assistance when a child desires an education so his family status will improve?

. . . understanding and encouragement when minorities need a listening ear?

. . . thanks for opportunities to carry the gospel to areas where it has not gone?

"For unto whomsoever much is given, of him shall much be required." (Luke 12:48)

Much has been given to us.

How much will we give?

Gloria Thurman and her husband, Tom, are missionaries to Bangladesh from Mississippi.

Hymns Baptists sing . . .

Away in a Manger

By William J. Reynolds

Whether by accident or by purposeful intent, James R. Murray almost succeeded in crediting this carol to Martin Luther. Murray found the words in a Lutheran collection published in Philadelphia in 1885. He composed the tune and included words and music in an 1887 collection with his initials "J.R.M." on the page.

He also added the inscription "Luther's Cradle Hymn," composed by Martin Luther for his children and still sung by German mothers to their little ones."

In the decades that followed, every

subsequent collection of Christmas carols included both words and music with the heading "Luther's Cradle Hymn." No one ever thought to question the validity of the title and inscription, and the song became immensely popular.

In the early 1940s, an American musician, Richard S. Hill, became curious about the song's origin. The result of his persistent probing revealed that the words of the carol were of American origin and the author was unknown. The music was composed by James R. Murray who died in Cin-

Israel bans movie

JERUSALEM, Israel (EP) — "The Last Temptation of Christ," the film that prompted violence and protests around the world, has been banned in Israel since it "would offend Christian faith and its adherents," a violation of Israel law, which forbids offending other religions.

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Because We Have Been Given Much



Week of Prayer for Foreign Missions
Dec. 4-11, 1988

Lottie Moon
Christmas Offering
National Goal: \$84 million

Baptist Beliefs . . .

The "other" Jesus

By Herschel H. Hobbs

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" — John 14:16

Note that we are not to pray for the Holy Spirit to come. Jesus did that. We should pray for grace to enable us to yield to his power.

"Another" translates a Greek word meaning "another of the same kind" — as Jesus had been. B. H. Carroll called the Holy Spirit the "other Jesus." Marcus Dods called Him "Jesus' alter ego" or "other self."

"Comforter" renders *parakletos*, one being called alongside. In 1 John 2:1 it reads "advocate," the Latin equivalent (*ad*, to, *voco*, call). One use was that of a lawyer called to stand alongside one in judicial court, especially for the defense. "Divine Helper" covers the wide range of all the Holy Spirit does for believers. As the "other Jesus" he does for us what Jesus did (except his redemptive work) for his people.

We often think how wonderful it would have been to be with Jesus during his sojourn on earth. Ours is a greater privilege through his Holy

cinnati in 1905.

The carol was unknown in Germany until someone made a German translation of the American carol, and then German mothers could "sing it to their little ones."

For sheer beauty and childlike simplicity the carol claims special attention. It is a gentle lullaby, tender and warm, especially loved by children; and when adults of any age sing it, they become children again.

William J. Reynolds is professor of church music at Southwestern Seminary.

Spirit. Jesus walked alongside the apostles; the Spirit indwells us. At times they were away from Jesus' presence; never are we away from the Spirit. Jesus spoke through the ears and minds of his people; the Spirit whispers in our hearts. Jesus was on earth for 23 years; the Spirit abides with us forever.

Indeed, Jesus did not leave His people "comfortless" (John 14:18) or as orphans (*orphanous*). He is still present with us in the Person of his Spirit (Matt. 28:20; Rom. 8:9a).

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

Trustee meetings

An editorial statement a few weeks ago noted that of all the Mississippi Baptist institutions, only William Carey had invited the *Baptist Record* to attend meetings of their trustees. The statement was couched in reference to the colleges but did not specifically limit itself to them. Therefore, it was in error; for the *Baptist Record* has been asked to attend luncheons at the Baptist Children's Village during which trustee business was transacted, and the same holds true for the Mississippi Baptist Foundation. The *Baptist Record* also has attended meetings of the trustees of the Christian Action Commission and, many years ago, the Board of Ministerial Education. We regularly attend meetings of the Education Commission.

That issue needs to be clarified.

"You guys took the time to care . . . "

At the Northern Plains Baptist Convention in October in Rapid City, South Dakota, two Mississippi laymen, Cooper Walton and Art Hodge, took several extra changes of clothing in fact, they had an extra suit of clothes for every Dakota Baptist pastor.

This year, Mississippi Baptists, through their annual suit project, provided a total of 133 suits which were given to every pastor in North and South Dakota, Montana, Utah, and Idaho.

The Brotherhood Department,

which oversees the project, has kept records of giving since the first suits were given in 1963, reports that 2,290 suits have been given in all. The cost of those suits was \$270,350 — all donated by Mississippi Baptists.

Each year, the response is gratifying. Following is one "thank you" to Mississippi Baptists for their generosity.

"I will start this note by telling you who I am. I am the middle daughter of the late Rev. Ottly Owens. Dad was killed in a car accident in Montana in April.

"We have been going through Dad's papers and trying to get things organized and settled. I ran across the letter from the Brotherhood Department, Mississippi Baptist Convention Board, from 1987 about wanting Dad's measurements for the suit you sent at Christmas.

"I just wanted to let you know how much the Brotherhood's kindness and most of all, support, meant to Dad. The monetary end of receiving a new suit was nice but wasn't the important thing at our house.

"Dad missed the support and

fellowship of a strong Baptist network. As you are fully aware, the churches in Montana are a struggle . . .

"The fact that you guys took the time to care in such a special way was always appreciated by Dad and by the rest of the family. He was always proud to wear the suits you sent and made no bones of pointing out to us that this suit was from the Mississippi Brotherhood.

"I pray that you will be able to continue this mission. The trials and tribulations of the Lord's work are great in Montana and the pastors need

the assurance of your support for their endeavors.

I will continue to pray for your work. We appreciate the prayers already lifted up for our family and hope that you will continue to remember us as we learn to face life without our Dad.

"Thanks for touching Dad's life in such a special way. (signed) Rhonda Owens-Zook."

Those wishing to participate in the Mississippi Baptist Suit Project may write the Brotherhood Department at Box 530, Jackson, MS 39205.

Don't say it in Malaysia

KUALA LUMPUR, Malaysia (EP) — A series of religious words and expressions commonly used by Moslems have recently been banned from usage by non-Muslim religious groups in Malaysia. The new law outlaws the selling of several Christian books in the Malay language, including the Malay translation of the Bible.

The enactments, passed by nearly all State Assemblies in Peninsular Malaysia, will make it "an offense for a person to use the words or expressions to express or describe any fact, belief, idea, concept, act, activity, matter, or thing of, or pertaining to, any non-Islamic religion," said Daniel Ho of the National Evangelical Christian Fellowship in Malaysia.

Words such as Allah (God), Firman Allah (God's Word), ibadat (worship), iman (faith) injil (the Gospels), and nabi (prophet), are included in the list of 25 banned words.



Highlights of convention will air on cable systems

Highlights of the 153rd session of the Mississippi Baptist Convention will be shown on a number of ACTS and other church television cable systems throughout the state in the month of December.

The highlights will include portions of major message plus a number of musical presentations.

The Department of Broadcast Services, Mississippi Baptist Convention Board, produced the 58-minute

videotape from many hours of videotaping of the convention.

Videotapes of the Bible treasures and convention sermons will be available from the Department of Broadcast Services on 1/2-inch VHS for loan by the middle of December. In addition the Convention Highlights videotape mentioned above will be available also on 1/2-inch VHS for loan. Also, these churches having access to a cable channel may borrow a 3/4-inch videotape for broadcast.

Those churches and television stations scheduled to run the highlight tape of the Mississippi Baptist Convention are as follows:

City	Date	Time	Cable Channel
First BC Bruce	Dec. 8	Noon	Walco/Bruce
	Dec. 8	7 p.m.	Channel 2
	Dec. 13	Noon	
	Dec. 15	Noon	
	Dec. 15	7 p.m.	
Delta ACTS Board Cleveland	Dec. 7	Noon	Warner Amex Cable
First BC Yazoo City	Dec. 8	6:30 p.m.	Channel 10
	Dec. 13	9 p.m.	Warner Amex Cable
	Dec. 16	7 p.m.	Channel 10
Lebanon ACTS Board Hattiesburg	Dec. 4	5:30 a.m.	U.A. Cablevision
ACTS of Jackson Jackson	Dec. 7	9:30 p.m.	Channel 6
	Dec. 8	7 p.m.	Capitol Cablevision
	Dec. 9	9 a.m.	Channel 14
ACTS of Laurel Laurel	Dec. 1	11 a.m.	Comcast
	Dec. 1	6:30 p.m.	Channel 18

Zimbabwe welcomes Baptists' refugee aid

By Craig Bird

HARARE, Zimbabwe (BP) — Human need makes strange partners. Zimbabwe, a sovereign, socialist African nation, has welcomed a host of outside agencies — including the Southern Baptist Foreign Mission Board — to help it care for thousands of refugees escaping the civil war in neighboring Mozambique.

Millions of refugees from Mozambique have streamed into South Africa, Malawi, Zambia, Tanzania, Swaziland and Zimbabwe. All of those countries, with the exception of South Africa, have their own internal economic problems. International debt payments and the struggle to develop their own economies strained their budgets.

War refugees pose problems for any country which opens its door, and budget, to them, international observers note. Refugees bring little wealth and often no skills beyond subsistence farming. They strain medical systems and compete with the host country's own poor for jobs at the

lowest economic level. Sometimes the war they flee follows them across the border.

Zimbabwe has absorbed an estimated 80,000 Mozambican refugees in the past few years.

Relief agencies may work in Zimbabwe, but they are channeled through coordinating committees headed by A.D. Mukwewa, the government's minister for refugees. Despite the socialist stance of President Robert Mugabe's government, membership on the committees is capitalist — the more money given, the more power received in committee.

Participating agencies say that arrangement has prevented waste, extended resources and cut down on graft, the bane of all relief work. It also has allowed Baptists in Zimbabwe to develop good working relationships with several government officials.

For more than three years, the

government had wanted to build an entirely new refugee camp in southeastern Zimbabwe to relieve overcrowding in the four existing camps.

"We had been talking, talking, talking, but nothing was happening," Mukwewa says. "When I heard the Baptists offer to spend \$500,000 (about \$300,000 in U.S. dollars) to put in the water system, I said, 'God sent you.'

"For years we had groups offering food and training programs and health care and other things. But we can't build a camp without water, and no one would commit to that."

Southern Baptist Foreign Mission Board officials approved a request from missionaries in Zimbabwe for Southern Baptist relief funds. Immediately the name of Richard Cockrum, a Southern Baptist volunteer from Afton, Tenn., jumped to the No. 2 spot on the water development subcommittee.

Craig Bird is a missionary journalist.

Korea prepares for '90 BWA Congress

By Jim Burton

MEMPHIS, Tenn. (BP) — When Kwan Suk Oh, pastor of the 7,000-member Central Baptist Church in Seoul, South Korea, learned that his country would host the recent Summer Olympics, he got an idea.

"If Korea can host the physical Olympics, why can't it host a spiritual Olympics?" Oh questioned.

Oh, pastor of Korea's largest Baptist church and president of the Korean Baptist Convention's foreign mission board, organized an invitation committee that landed Seoul the 16th Baptist World Congress, Aug. 14-19, 1990.

and transportation.

Oh, preaching at Korean Baptist Church in Memphis, Tenn., said Korea's Baptists want to establish themselves among world Baptists as leaders in evangelism. And they want to learn from other Baptists.

The congress will be a platform for the Korean Baptist Convention to become a sending convention rather than a receiving convention, he added, predicting, "There will be an explosion of Korean Baptist missionaries going throughout the world."

Jim Burton writes for Brotherhood Commission, SBC.

Former Mormon faces difficulty, joy

By Mark Wingfield

PROVO, Utah (BP) — "Dad said I could have committed murder and he would have liked that better than my becoming a Christian," former Mormon Ruth Cox recalled.

Conversion costs former Mormons like Cox dearly. In small, Mormon-dominated communities around Provo, Utah, Mormons who leave the fold likely will be cut off from family, friends, and jobs.

However, Cox said that's a price she and other converts gladly pay to get answers to the spiritual questions they've carried for years.

Cox was raised in Utah in a Mormon family and is a descendant of Mormonism's founder, Joseph Smith.

Her testimony of accepting Christ at age 35 is typical of many Mormons who join evangelical churches. It also illustrates the challenge small Southern Baptist churches face in an

area dominated by thriving congregations of the Church of Jesus Christ of Latter-day Saints.

As a 15-year-old, Cox attended a worship service at First Baptist Church in Provo that would change her life 20 years later. She was the babysitter for a Baptist family who lived across the street.

When the neighbor child was to sing in church one Sunday night, Cox reluctantly agreed to attend. The "warm and friendly atmosphere" stuck in her memory for the next two decades.

Cox married, had children, and went on with her life in the Mormon church. When marital problems struck, she determined to solve them by becoming a better Mormon, one eligible to enter the sacred temple with her husband.

She began to read the Bible and the Book of Mormon and noticed incon-

sistencies, she remembered. But no one would answer her questions, she said, noting she was told not to question church authority.

Specifically, Cox wanted to know why the Bible didn't prophesy the coming of Joseph Smith, since it obviously foretold the coming of Christ, she explained.

At the height of her frustration, Cox remembered the Baptist church and warily attended a Sunday service. "I was scared to death," she said. "I sat on the next-to-the-back row so I could get out the door when the devils starting coming toward me." Her strict Mormon education taught her that all non-Mormon churches were of the devil.

The devils didn't catch her the first time, and neither did the pastor. Cox rushed out the door after the service

before Pastor John Meador could greet her.

Five visits later, Meador finally beat her to the door. She flatly refused his offer for prayer or a visit. However, with each passing month, Cox became more interested in what she saw at the Baptist church. She checked out every activity, including a Wednesday business meeting.

"That was the first time I had ever seen a church tell its people where the money was going," she said. "It was a wonderful experience."

Six months after her first visit, Cox left a Sunday evening service in turmoil. She drove to a nearby lake and sat in her car. "I didn't even know if God was still alive," she said.

Even so, she cried out to God in desperation, "If you really can do what you say, go ahead and save me."

There was no thunder or lightning, and she went home thinking her prayer had fallen on deaf ears. But when she got home, she found her Bible, opened it and understood it for the first time. "It was like it was alive for the first time," she said. "I was so thirsty, I devoured it."

The next Sunday, Cox literally ran down the aisle of First Baptist Church to make her decision public. The seed planted 20 years earlier had finally blossomed.

Cox is now secretary at First Baptist Church. Her children and mother have been converted through her witness.

In retrospect, Cox said, "I'm convinced God's Scripture is right when it says, 'My word will not return to me void.'

Mark Wingfield writes for the Home Mission Board.



Brazil construction project members, front row: Claire Brannon, Lois Griffin, Barbara Rogers, Inez Reed, Ken Anderson, Alan Jones, Garey Ward, and Hiram Powell; Back row: H. Marshall Flournoy, David Trigg, Tim Rone, David Molpus, Billy Whitton, Don Molpus, Gene Sylvester, and Stuart Butler. Griffin is a member of Highland; except for Flournoy, the others are from Parkway.

Parkway builds in Brazil

A group of 13 members of Parkway Church, Jackson, plus one from Highland Church, Jackson, traveled to Barao da Taquara, a suburb of Rio de Janeiro, Brazil, to build a prefabricated chapel.

The trip took place Sept. 23-Oct. 2 and the volunteers built one of over 100 of these 25 x 40 foot prefab units which seat more than 100 people. Missionary Marshall Flournoy designed the unit which is built at a Brazilian Baptist mill.

The desire to send the crew to Brazil came to light when Hiram Powell, a Parkway member, served in Brazil as a Mission Service Corps volunteer.

At a dedication service the team presented the church with \$500 to help with furnishings. The Brazilian

church presented a flag of Brazil to the team.

Team member David Molpus, a senior at Mississippi College, called the trip very meaningful and that it gave him "a better appreciation for Southern Baptist foreign missions." Billy Whitton, accountant at Barksdale and Joe, said the mission trip was "a learning experience as to how foreign missionaries work with other cultures and was an incentive to be more mission-minded at home as well as abroad."

Barbara Rogers, an education specialist with the State Department of Education, said the trip "gave me a deeper love and concern for missionaries and Christian people in foreign countries."

Annuity trustees OK budget

DALLAS (BP) — Southern Baptist Annuity Board trustees, meeting here Oct. 31-Nov. 1, learned about the continued growth of retirement plan contributions, approved the 1989 budget and heard reports of record benefits paid.

The trustees also took action to develop a succession plan following the retirement of President Darold H. Morgan, who will be 65 Aug. 5, 1989.

During July-September, \$40.2 million was contributed to members' retirement accounts, bringing con-

tributions during the first nine months of 1988 to \$114.3 million. For all of 1987, contributions were \$132.2 million.

Retirement benefits paid through Sept. 30, 1988, totaled \$52.5 million, a 23.8 percent increase over the same period a year ago.

The 1989 budget of \$22.3 million is a net increase of 10 percent over the 1988 budget.

The entire operating budget of the Annuity Board is funded from earnings on investments.

Two teach English in Niamey

"God has blessed our lives beyond our expectations since we wrote the Foreign Mission Board in August 1986," said Keith Allen, who, with his wife Maureen, served a year in Niamey, Niger Republic in Africa, returning to Greenville this past August.

The couple started a Baptist center in a house and directed and taught there. English classes formerly taught in missionary homes were moved there and a Christian witness was shared along with the "Laubach Way to English." Career missionary Ruby Williams taught along with the Allens. During their year, 15 classes were taught and more than 100 people were ministered to.

Missionary Don Bolls teaches a French Bible study. Teresa Bolls directs a Bible Way Correspondence course, and there is a Christian literature reading room, sewing classes, and a video tape ministry.

"God sent his children by to help and encourage us at special times," says Allen. "There was Louis Agbadan, an English student and 36-year-old carpenter who carries a French New Testament with him," says Allen. Allen recounts a story of Agbadan's witness. In his English class with two other young men, Agbadan responded to 21-year-old Alexis' question, "What does the English word 'better' mean?" Agbadan answered "A good name is better than riches." Allen said "Louis, that sounds like the Bible, the book of Proverbs." Agbadan smiled and nodded.

Says Allen, "Rejoice that God is in Niamey, Niger Republic, and people are coming out of the Muslim religion to the Lord Jesus and receiving salvation. Niger is 98 percent Moslem." On Feb. 27, Moussa Ali, a 33-year-old man who works at the center prayed and accepted Jesus as savior while Keith Allen talked with him in the reading room. A short time later Keith reminded the man that people in America had been praying for him and asked "What do you want us to tell them?" Moussa said "Tell them that I thank Jesus for coming into my life."



Keith Allen, right, teaches English to young men in Niamey, Niger Republic. Louis Agbadan, second from left, is a Christian layman.

Allen tells of other conversions. There is Idrissa Adamou, a 28-year-old man with 19 years of education, and there is Moussa Lawal, 23, who is teaching the national Hausa language to the Ken Hills, the new missionary couple.

"As we look at the work now being done and think of how long it has taken to get something started — 12 years — it is really sad to think that when we left, unless we are replaced by someone, most of the work at the center will end," says Allen. "Maureen and I left Niamey, July 17 and are asking God to send a Missionary Service Corps couple or single person to continue the work at the center," he says. "Requirements are that you read, write, speak English and be loving and patient."

The Allens are now at home at 590 Jo Ann Circle, Greenville, MS 37801, phone 334-3997, retired and available

to share their experiences in message and slides.

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Churchmen sing in Korea

The Mississippi Singing Churchmen recently returned from Korea where they gave 18 concerts in churches and schools. The group sang at the Baptist Seminary chapel service in Taejon and did a telecast taping for one of the major television networks of Korea.

The church concerts were given in some of the largest churches and in some of the smallest rural churches, according to Bill Sellers, Annuity representative on the convention board staff who sings with the group. "The Korean people were both surprised and appreciative that we sang many of the selections in the Korean language," said Sellers. "They said they could understand every word." He said that when invited to sing along, the Koreans sang best "Jesus Loves Me" and "How Great Thou Art."

The group was graciously received. Often church groups would show their appreciation with a plaque or certificate. At one church each traveler received a token gift. And at a school each member received flowers.

This was the fourth foreign tour the Singing Churchmen have been invited by the Foreign Mission Board to take. Guy and Lois Henderson, former missionaries to Korea, accompanied the group and led in daily devotions. Henderson is director of evangelism for Mississippi Baptists.

The Churchmen had hundreds of copies of their personal Christian testimonies printed in Korean, handing them out to passers-by on the streets.

These are the Churchmen who went to Korea: Kenny Adams, First, Bruce; Leon Bedsole, First, Biloxi; Charles Bingham, Port Gibson; Arnold Bridges, Handsboro, Gulfport; Ron Budenich, Arlington Heights, Pascagoula; Clyde Caraway, First, Lucedale; Mike Chandler, Southside, Meridian; Randy Cuchens, First, Newton;

Bill Davis, First, Aberdeen; Franklin Denham, Highland, Meridian; Farley Ernest, First, Brandon; Mike Edwards, Oakhurst, Clarksdale; James Francis, West Heights, Pontotoc; Lee Gordon, First, Houston; David Grimsley, Highland, Vicksburg; Jim Hess, First, Vicksburg; Allen Hill, First, Union; John Joiner, Colonial Hills, Southaven;

Brad Jones, 15th Ave., Meridian; Jim Keyser, First, Calhoun City; Lew King, Parkway, Jackson; Tim King, South McComb; Tom Mercier, Prentiss; Jerry Morgan, Lakeshore, Jackson; Rick Munn, First, Grenada; Slater Murphy, Fairview, Columbus; Tim Pierce, Pelahatchie;

Hugh Plunkett, Clarksdale; David Prevost, First, Pontotoc; George Puckett, First, Mendenhall; Rex Raines, Faith, Starkville; Perry Robinson, First, Ellisville; Bill Sellers, MBCB; Gary Sumrall, New Salem, Columbus; Graham Smith, MBCB; Milfred Valentine, Second Ave., Laurel; Jim Watson, Germantown, Tenn.; and J.M. Wood, Broadmoor, Jackson.

A virtuous soul, a willing heart, a happy countenance, a hint of kindness, a voice of concern, a look of love, a moment of presence, an out-of-the-way visit, a small thought, are all part of the living God: ALL OF THESE ARE ATTRIBUTES OF A CHRISTIAN. — Tex McPherson, Dallas



Singing Churchmen of Mississippi sing in the Sunday morning worship service at the Yoi Do Baptist Church in Seoul, Korea. The church has 4,000 members.



Slater Murphy, Fairview, Columbus, accompanist for the Singing Churchmen's concerts in Korea, eats kimchi with chopsticks.



The choir at Sam Nam Junior and Senior High School, near Taejon, Korea, sings. The Singing Churchmen gave two concerts at the school.

Medical practitioners asked to do "hands on" mission work

By Susan Todd

BIRMINGHAM, Ala. (BP) — Health-care professionals from around the world gathered here, Nov. 3-6 to reaffirm their Christian commitment to the work of their hands and to the work of their lives.

The theme of the 12th national meeting of the Baptist Medical-Dental Fellowship was "The Work of Our Hands." Members of three other fellowships — the Baptist Nursing Fellowship, the Baptist Pharmacy Fellowship, and the Baptist Health Related Fellowship — participated in the program.

Members were reminded of ways they can impact the world with the message of Jesus Christ through their professions and of the need to keep that message central in their work.

"If we are not evangelizing and discipling along with alleviating pain and suffering, there's really no reason for us to be there," said Sarah Duvall, a medical missionary to Indonesia.

Duvall spoke primarily of Southern Baptist foreign missionaries, but she also challenged lay medical professionals to incorporate the same standard into their own work.

A challenge to use their hands as "preaching hands" came from Mark

Corts, pastor of the Calvary Baptist Church in Winston-Salem, N.C., and chairman of the Southern Baptist Foreign Mission Board: "We (Southern Baptists) need you more than we've ever needed you before. We need your preaching hands, your healing hands."

Landrum Leavell, president of New Orleans Seminary, encouraged the group to use their hands as "teaching hands."

Teaching hands are clean hands, he said as he reminded them how often they clean their hands in a day. But Leavell added clean hands and a pure heart "are equal, and both are required."

Frank Pollard, pastor of First Church, Jackson, Miss., emphasized the importance of the medical professional's role in the local church: "Your influence is uncalculable. You need to hear God say, 'Come here. You are my answer' in a world of people in need."

Participants also heard a report from the organization's executive director, Henry Love, who said that a number of members had failed to pay their dues.

Yet during the business session, members adopted a \$120,292 budget

for the 1988-89 year. This budget is a \$3,000 increase over the previous budget.

Love announced the creation of an endowment fund that will allow foreign missionaries to attend continuing medical education symposia for free. The symposia are held each year in Kenya or Malaysia.

The program needs \$150,000 to sustain itself. Before the endowment campaign was publicized, \$56,000 had been given, he said. Additional contributions are expected from Baptist Medical-Dental Fellowship members and from the Baptist hospital community.

John Bryan of Waco, Texas, was elected president of the Medical-Dental fellowship.

Susan Todd writes for WMU.

If the life of a river depended only on the rain that falls within the confines of its own banks, it would soon be dry. If the life of an individual depended solely on his own resources, he would soon fall. Be grateful for your tributaries. — William Arthur Ward



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David Hudson, MC, with Filipino child, Michael Colegado, on his back. David served this summer in the Philippines.



Christi Gray, USM, with some of the young people she worked with in Kansas.



Suzy Parkerson, USM, with the boys' discipleship class which she led while serving in the Philippines.



John Griffin, MSU, doing survey work in Cohasset, MN.



Stacy Norris, MC, working with children in a church in Korea.

Student missionaries: on the job

By Weaver McCracken

Student missions continues to be a vital part of the Baptist Student Union program in Mississippi. During the 1987-88 school year, 29 campuses raised more than \$85,300 which supported the 1988 summer missions program.

Fifty-eight students from 15 campuses were appointed to serve — 13 in foreign positions and 45 in home positions. These students served in 25 states and 5 foreign countries.

Student missionaries reported the following results from their summer of service: 618 accepted Christ as Savior; 291 recommitments to faith in Christ; and there were 42 baptisms.

Additionally 11 campuses involved 133 students in short-term mission projects costing \$42,660. These costs were supplemented from the Mississippi BSU Student Missions Fund.

During the Christmas holidays, 25 Mississippi students participated in a national missions effort to the country of Brazil. The project was sponsored by the Department of Student Ministry, BSSB. The cost to each student was \$1,700, \$1,000 of which was raised by students while \$700 was supplemented through the Student Missions Fund. More than \$17,000 was appropriated from the fund for the project.

Altogether, total financial support raised and expended for student missions through Mississippi Baptist Student Union was more than \$170,000 for the 1988-89 school year.

With increasing tuition costs and reduced available aid in both the private and public sectors, Mississippi collegians are facing harder financial times. Even so, students continue to focus on the needs and opportunities found through BSU summer and semester missions. The 1989 goal is 80 student missionaries.

Weaver McCracken is associate in the Department of Student work, MBCB.



Kerry Bass, Gulf Coast Community College, and "Fred T. Clown" juggle for the 4 year olds during VBS at Vista Grande Baptist Church, Colorado Springs, Colorado.



Loretta Rivers, Ole Miss, with some of the pre-school children who were enrolled in the Laugh and Learn program at Uptown Baptist Church, Chicago. Loretta is at right.



Faces and places

by Anne Washburn McWilliams



Devotional

What better gift?

By Waurine Ferguson Walley

Another Christmas season is approaching and as it does, Christians around the world will honor the occasion of Christ's birth and will reflect on the humble circumstances in which he was born, but few of us will consider the role we play as believers and followers of Christ in carrying on his work, nor will we dwell very long on the strength that unity would bring as we do that work.

I became aware of that role recently through a song from a cassette tape that my son gave me. He gave it to me several years ago but in my preoccupation with daily activities, I laid it aside. A while back I thought it would be nice to listen to something with a different sound. In my search I ran across the tape he had given me. I didn't remember the content of the tape and didn't know what to expect but I inserted it into the tape player and began to listen. I found myself pleasantly drawn into a genuine spirit of worship. The music was gentle and reverent, the lyrics were scriptural, and the vocalists sang with simple adoration. I was impressed with the entire tape, but several songs were particularly meaningful.

One of those was a song that contained the words of one of Jesus' prayers, and it is the message of his prayer that I found very compelling. The prayer is one that Jesus prayed just before he was arrested. No longer was he the precious baby in the manger that we adore and honor in our Christmas celebrations, nor was he the innocent child who stayed behind at the temple. He was now "The man" . . . the one who would soon take on the sins of the world in order to provide our salvation. Jesus found himself in need of communication with his father. First he prayed for himself; then he prayed for his disciples; and then he prayed for us, the future generation of believers. He prayed: "My prayer is not for them (the disciples) alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me . . . may they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (John 17:20-23 NIV).

Christ passionately desired for us, the Christians of the world, to be brought to complete unity. The need for that unity was, and is, that the world may know that the Father sent him and it was for that great concern that he prayed that day. For those of us who claim his name, what better time than Christmas to pledge our efforts toward becoming a part of the answer to Jesus' prayer for unity so that the world may believe in him, and what better gift could we lay before him than that?

Waurine (Renee) Walley is a member of the Woodland Hills Church, Jackson, and an employee of the BAPTIST RECORD.



Walley



Gloria, Tom, and David Thurman

"I think we have gotten the order of the Lottie Moon Christmas Offering backward," said Tom Thurman. "We usually just give an offering. Lottie Moon first put the emphasis on prayer and sacrifice. We talk about giving up Cokes and chocolate bars, but that's not what Lottie Moon was talking about. She knew what sacrifice was . . ."

Tom and his wife, Gloria, as missionaries in Bangladesh have rubbed shoulders with thousands who have never drunk a Coke or eaten a chocolate bar and who consider themselves fortunate when they have a few mouthfuls of rice to eat daily. For the fourth time now, the Thurmans are spending a furlough in the missionary house at First Church, Columbia.

In Bangladesh they have seen war and cyclones and floods, as well as poverty and hunger. (See Gloria's guest editorial on page 2.) But they still say, "We fight designated giving." Hardships endured by the Bangladeshi attract the sympathy of caring people here, and some have said to Tom, after hearing him speak: "We'll just designate all our offerings to the place you are talking about, and not give any to the Cooperative Program." But he tells them not to do that. "It might be good for us now, but not in the long run. It's not the best way to give." He explains that before long, another place would attract sympathy and receive all the offerings, but that the Cooperative Program reaches out to help all the mission fields at the same time.

Tom and Gloria will speak during the Week of Prayer for Foreign Missions at First Church, Jackson, in Tuscaloosa, Ala.; and at Greenville and Columbia. "What are some of the things that the Lottie Moon Offering could buy in Bangladesh?" I asked. It was the same question I had asked him four years ago. Since that time I had seen Bangladesh with my own eyes and so could listen with my heart as well as my ears.

As we talked, Gloria brought glasses of a cold orange drink. David, a senior in high school, arrived home, and then left to play a game of soccer. Philip, a senior at Mississippi College, they said would be with them during Thanksgiving.

Tom had worked out some exact costs. Nine cents of Lottie Moon money he said, can buy a leaflet, "The Man Who Gave His Life"; 21¢ will buy a Bengali New Testament; \$1.00 will buy a Bengali Bible; \$1.18 would pay for a tape for mass communication (little hand-turned tape players go so constantly in the villages that many Moslems and Hindus have heard them and can sing the songs they hear on them); \$17.00 would pay Tom's transportation for a three-day preaching trip; \$100 would buy a 24-hour lay leadership camp, to which pastor, church secretary, two women, and one youth are invited (about 40 of these camps are held every two

months); \$1,000 can buy a whole B.D. course, to train a Bengali evangelist at a seminary in Baguio, Philippines; \$30,000 built Tom and Gloria's house at Gopalgonj (their old one had shutters to close when it rained and was often dark and hot; their new one has lots of windows and light).

The Lottie Moon Offering buys motorcycles for evangelists. It pays the transportation and registration fees for women and children to attend area meetings, something like camps with itineraries similar to Vacation Bible School. They sleep in churches during these. One little boy who came from a far-away village was a bit timid about riding a bus. "Have you ever ridden a bus before?" someone asked him. "I've never seen a bus before," he said.

During the recent flood in Bangladesh, the Thurmans were in the U.S. Bengalis who are taking care of their house at Gopalgonj built rock and brick walls around the house entrances, and managed to keep the water out. "Gopalgonj used to be 10 miles beyond the Great Commission," Tom said, "but now it's a little nearer. We have acquired a phone with direct dialing!"

Toward the goal of the Bangladesh Mission, to start 2,000 new churches by 1990, the church at Gopalgonj has begun four churches and seven preaching points. Since the church has 18 pillars, it set as its goal the starting of 18 churches. This church has 60 prayer warriors.

Tom said he remembered seeing men standing in the church, in two feet of water, during another flood, as they worshipped. In this year's flood, the Bengali pastor, James Tushar Halder, and his family lived for a while on the roof of their home. During that time, the Thurmans have since learned, Pastor Halder left his

family and their few remaining possessions on the rooftop while he traveled for two days to perform a baptismal service.

Concerning prayer for missionaries, he noted, if people pray for a specific place, then everywhere we look, we begin to see something about that place — in our reading, on television . . . "God gives us the facts," he pointed out, "so we can pray more intelligently."

And he continued, "When people pray for missionaries, during the Week of Prayer, or at any time, God puts their prayer in a reservoir, and they trickle down to us when we most need them. Sometimes we don't see God's leading until we look backward and recognize it." After quoting John 10:4, "When he putteth forth his own sheep, he goeth before them . . .," he mentioned two times when he especially had felt God's watchcare while he was traveling in Bangladesh.

Once, he and David were driving when an electric wire above the street broke, the wire hitting the ground only inches behind their car as they rode on, and filling the street with sizzling light. Another day he was in the bus that approached a flood-swollen stream. The driver decided to stop and take a closer look at the bridge before they crossed. Before their eyes, the bridge — where they would have been had they not stopped — toppled into the seething water.

David arrived home again, in time to eat some of the good supper Gloria had prepared and insisted that W.D. and help eat before we returned to Jackson.

A. we told them good night, the Thurmans agreed, "The Lottie Moon Offering is a life line that continues to flow, when we are here and when we are there."

Maryland/Delaware rejects adding BFM

FREDERICK, Md. (BP) — Maryland/Delaware Baptists rejected a recommendation to add the 1963 Baptist Faith and Message Statement to their constitution and bylaws and averted a contested presidential election, choosing each of their of-

ficers by acclamation during their annual meeting here.

Messengers rejected a recommendation of the convention's general mission board that a section be added to their constitution adopting the Baptist Faith and Message as the convention's

expression of faith. The negative vote came after an amendment was added specifying "with the understanding that this convention has no authority to prescribe this statement as a statement of faith for any church, association or individual."

James C. Read
Dean of Clarke College

President since 1978

Editor:

The Clarke College family has much to be thankful for in the 1988 season of Thanksgiving. Most of all, we are thankful for the show of support for Clarke College made by the 1988 Mississippi Baptist Convention on Nov. 15. This increase in Clarke's line item appropriation from \$55,000 to \$200,000 was greatly needed and appreciated, but equally important was the majority of the vote in favor of the line item increase (67 percent in favor of the measure by the approximately 1,250 messengers voting.) This overwhelming mandate for keeping Clarke College operating is most appreciated because it shows that Mississippi Baptists still believe in Clarke College.

The Mississippi Baptist Convention has, by increasing its support for Clarke College, challenged the Clarke College family of administration, alumni, faculty, friends, students, and staff to re-double its efforts to see that this noble experiment, begun by East Central Mississippi Baptists 80 years ago, of providing a Christian higher education in a family-life atmosphere will succeed. If Clarke is to endure and prosper, we must all give liberally of our time, our talents, and our financial resources to see that it does. We must also continue to rely on the indwelling Holy Spirit to provide Clarke College with the purpose and power to achieve that purpose, which is in keeping with the God-given role of Clarke College in Baptist Higher Education in Mississippi.

Dick Brogan
Mississippi Baptist Convention Board

Youth groups wanted

Editor:

There are many churches which have youth groups coming to Florida each summer on mission trips with musicals and drama. This is an invitation from a church in Tallahassee, Fla., which would be delighted to host such groups. We have a neighborhood church with many youths and children. We are very much interested in sharing the gospel with them through other youths and children with the gospel. If you are planning a tour or mission trip to Florida and will have a available day or weekend, please write us.

Craig Hartzog, pastor
1915 Dale St.
Tallahassee, FL 32010

Just for the Record



Jericho Church, Rt. 1, Baldwyn, recently honored teachers with 10 or more years of service in Sunday School. Altogether they have a combined service of 258 years. Pictured receiving their plaques are, l. to r., front row: Clarice Bryson Watson, Doris Hood, Mary White, Mary Ella White, Norman White, and Mike Epting receiving for his mother Trudy Epting who is in a nursing home. Second row: Pastor Wayne Fredrick, Jane Branyon, Hal Letson, Wayne Wilhite, S.S. director, and Frank Snell.

Modern study finds charity still depends on widow's mite

WASHINGTON, D.C. (EP) — Christ's parable contrasting a wealthy man giving from abundance with a widow who gave the mite she had still holds true, according to Independent Sector, a Washington-based nonprofit organization which recently conducted a study on private giving to charity.

"Contrary to popular opinion, the well-to-do in America cannot be described as generous," explained Brian O'Connell, Independent Sector's president. "People of means cannot be described as particularly caring. For that primary category of humaneness it is the poor and struggling who generally lead the way."

The study found that households with incomes below \$10,000 give away an average of 2.8 percent of their income, while households with income between \$50,000 and \$100,000 give away only 1.5 percent.

Nearly half of the total contributions to charity in the U.S. comes from household with incomes below \$30,000, the study found. Religion, health and education are the main categories of giving. Last year over half of those surveyed had made donations to a religious organization, with an average gift of \$715 per household; the average total giving to charity per household was \$790.

Seminar to explore state of education

JACKSON — A seminar on "Religion and Religious Communities and Public Education" is to be held at Jackson's Northminster Church, Dec. 5. The seminar, which will explore the state of education in Mississippi and relations with religion, is the Lay-Clergy Seminar of the Mississippi Religious Leadership Conference.

With registration beginning at 8:30 a.m., and the program at 9:30, the keynote address, by Richard Boyd, state superintendent of education, will be at 9:45 a.m. A morning presenta-

tion on Religion and Religious Communities in Education will be by Oliver Thomas, legal counsel, Baptist Joint Committee on Public Affairs, Washington, with responses by Dan Merritt, deputy superintendent for instruction for Jackson Public Schools, Ann Stevenson, chaplain at St. Andrew's Episcopal School, and Theresa Bland, teacher at Brown Elementary School.

Following lunch and break-out discussion groups, a 1:30 p.m. panel on Religion in the School's Agenda will

feature Eric S. Gurvis of Jackson's Beth Israel Congregation, Boyd, William Boone of Jackson Preparatory's board, William Cullen, Superintendent of Catholic Schools, and David Derrick, Headmaster of Hillcrest Christian Schools.

Registrations should be mailed, checks payable to Mississippi Religious Leadership Conference, to MRLC, 3000 Old Canton Road, Suite 260, Jackson, MS 39216-4213. Registrations received by December 1 are \$10, after Dec. 1 or at the door at \$13.

JIBLA, Yemen (BP) — More than 45,000 children in 300 Yemen villages received vaccinations last year through a Jibla Baptist Hospital mobile vaccination program.

But that program will come to a halt if relief giving through the Southern Baptist Foreign Mission Board does not increase soon, officials predict.

The Expanded Program of Immunization, begun by the Jibla hospital in 1982, emphasizes vaccinations for preschoolers but also refers patients to the hospital for treatment. Martha Myers, the Southern Baptist physician who travels most often with the Yemeni immunization team, often finds cases of malnutrition, tuberculosis and malaria in the villages of the ancient Middle East nation.

The Yemeni government ministry of health and Ibb Province health authorities sponsor the program, in cooperation with the United Nations International Children's Emergency Fund and the World Health Organization.

Southern Baptists provided personnel, vehicles and gasoline expenses last year for 45,000 vaccinations against tuberculosis; diphtheria; pertussis; tetanus, for mothers and children; polio; and measles.

The Baptist hospital's involvement has been financed by several contributions from the Foreign Mission Board general relief fund: \$75,000 in 1984 and \$84,000 in 1987. Southern Baptist representative Bill Koehn the hospital's administrator, estimates current funds will last only through next spring. Southern Baptist work with Yemeni people is limited to the hospital's ministries.

The vaccination program aims to decrease deaths among children, primarily those under one year old. The current infant mortality rate in Yemen, about 162 per 1,000 births, is the fifth-highest in the world, according to World Health Organization figures.

Irma Duke writes for the FMB.

Mississippi Baptist activities

Dec. 4

Dec. 4-11

Dec. 5-6

Dec. 6

Foreign Missions Day in Sunday School (SS Emphasis)

Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering (WMU Emphasis)

Preaching Conference; FBC, Kosciusko; 2 p.m., 5th-3 p.m., 6th (CAPM)

Mississippi Baptist Convention Board Meeting; Baptist Building; 10 a.m.



A recognition service was held Oct. 9 at Fredonia (Union) for Mission Friends, GAs, and Acteens. The theme of the candlelight service was "We are Part of Something Great."

Members pictured, who participated are Mission Friends, Brittany Carter, Leslie Kidd and Ronny Goudy. GAs, Buffy Goudy, Brandi Jolly, Kerri Grisham, Kristen Hall, Mandy Speck, Alison Barnes, Tonya Thompson, and Leah Kirk. Acteens, Christy McClure, Dee Ann Haynes, Alicia Eaker, Ginger New, Dana Hall, Holly Weeden, Alison Weeden, Jill Weeden, Cindy Benefield, Amy Clayton, and Lisa Haynes.

Leaders were Mission Friends, Dee Ann Haynes and Christy McClure. GAs, Julean New and Polly Weeden. Acteens, Rose Weeden, Judy Kirk, Linda Bell, and Sheryl Clayton. Gregg Thomas is pastor.

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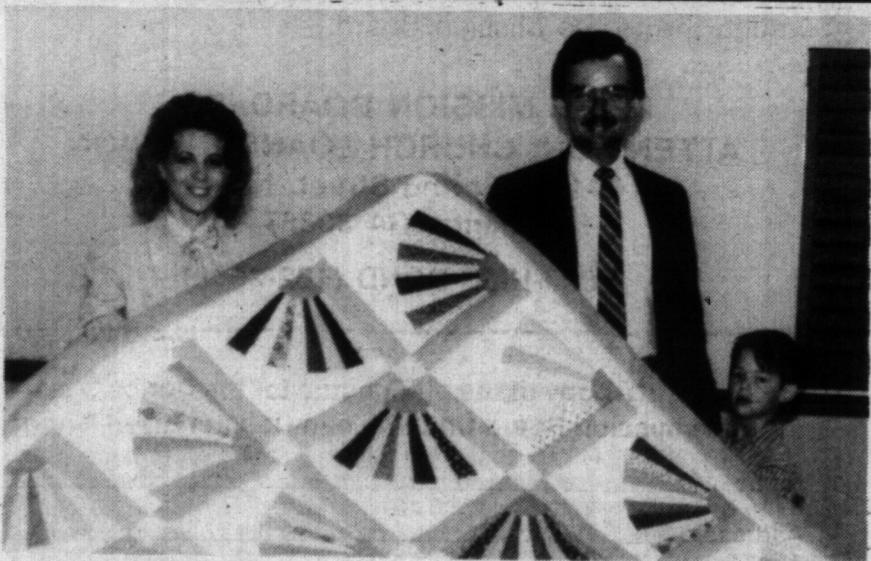
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A hand-stitched quilt was presented to Marcus Peagler and his wife, Micki, by the J.O.Y. group (Just Older Youth) of First Church, Quitman. Marcus is minister of education at FBC. A special project of the J.O.Y. group, the quilt was in appreciation of the Peaglers' work and dedication.

Names in the news



Sandy Hook Church (Marion) recently honored two deacons by designating them as "Deacon Emeritus." Claude Forbes (left) and Jack Fortenberry (right) have each served for more than 53 years as deacons.

Forbes was recognized and presented a plaque during morning worship services. Fortenberry was honored and presented a plaque during special services held at the Myrtle's Nursing Facility in Columbia where he is a resident. Among the guests at his reception were son, Claude Fortenberry and grandson, Robert Fortenberry, pastor of Fairfield Church (Jones). Michael Knippers (center) is the pastor.



Jericho Church on Oct. 23 licensed **Glen Reeder**, left, to the gospel ministry. Reeder has served for the past year as music and youth director at Jericho. Upon his surrender to the ministry, he was presented a license by the pastor, Wayne Frederick, right, with the commendation of the congregation. Reeder, his wife, Tammy, and daughter, Ashley, continue at this time at Jericho.

David Green was ordained to the ministry by Bethel Church, Columbus, on Oct. 23. He is presently serving as interim pastor for Broadmoor Church, Gulfport.

Green is a graduate of Lee High School in Columbus, did his undergraduate studies at MUW and in pursuing his master of divinity at New Orleans Seminary. He and his wife, Tracy, live in New Orleans. David Brooks is pastor of Bethel, Columbus.

Staff changes

New Salem Church, Franklin Association, has recently called Robert M. Sanders as its pastor. Originally from Birmingham, Sanders is moving from a seven-year pastorate at Pinola Church in Simpson Association. New Salem surprised the Sanders family on Nov. 6 with an old-fashioned "pounding" combined with a soup 'n chili supper.

Sanders graduated from William Carey College and received his master of divinity degree from New Orleans Seminary. He continues into his eighth year as a teacher in the Lawrence County School System. As a bi-vocational pastor Sanders says that each of his areas of work tend to compliment and strengthen each other.

Thursday, December 1, 1988

BAPTIST RECORD PAGE 9

Convention elects trustees

After the report of the Committee on Nominations the following were elected to fill new terms or as new members filling unexpired terms. The asterisks denote at large members nominated by the Convention.

The Committee on Nominations, Mississippi Baptist Convention, included Bill Causey, chairman, Jackson; Mrs. Pattie Dent, Holly Springs; Ed Deuschle, Fulton; David Spencer, Long Beach; and Roger Johnson, Hattiesburg.

CONVENTION BOARD MEMBERS

TERM EXPIRES 1989

	Town
Lauderdale, Lamar McDonald*	Meridian
Lee, Larry Otis*	Tupelo
North Delta (Coahoma), Thomas Tutor	Clarksdale
Tishomingo, Charles McAnalley	Belmont
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TERM EXPIRES 1990

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Lee, Bert Harper	Tupelo
Leflore, Doyle Cummings	Itta Bena
Lincoln, Edgar Lee Wright	Brookhaven
Mississippi (Amite), Maurice F. Wicker	Smithdale
Monroe, Sonny Mills	Amory
Montgomery, Frank Bishop	Winona
North Delta (Quitman), Mike Smithey	Marks
North Delta (Tunica), Mrs. Jack (Janie) Turner	
Northwest (Tate), (Bob Maddux of Coldwater was voted on as Northwest board member; however, he has been replaced by Eddie Prince of Senatobia, since Maddux is also a member of the Christian Action Commission and could not serve in both places.)	
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Perry, Joe D. Boutwell	Hattiesburg
Scott, John Sharp	Seabastopol
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Angel rebukes Zacharias for his doubt

By Robert Earl Shirley

Luke 1:13; 18-20; 24-25

This week, we begin a three-unit study concerning the birth, teaching, and ministry of Christ. This first lesson emphasizes that God expects the Christian to rely on and rejoice in his promises. This will be an excellent time for God's people to recall the promises that God has made to each of us and to take notice of how those promises are being fulfilled in the life of our nation and of the individual day by day.

In the days immediately prior to the coming of Christ when all Judea was ruled by King Herod the Great, there was an excessive number of priests that possibly totaled more than 20,000. Consequently, each of these would ordinarily have the privilege of exercising his office by entering the Holy Place no more than once in a lifetime. Thus, it was an awesome moment for the priest by the name of Zacharias when



Shirley

UNIFORM

he entered the temple in Jerusalem to perform the service that, by lot, had fallen to him.

Although it was his responsibility to represent his people and pray for the nation's salvation and welfare, there can be no doubt that an often repeated request that he had made to Jehovah was still fresh on his mind and perhaps on his lips. He and his wife, Elisabeth, had long been praying for a child but had known only disappointment.

Their frustration at not having received an affirmative answer must have been considerable since childlessness to a Jewish woman was felt to indicate the disfavor of God and since they are both described as having been righteous and blameless in the sight of God. Righteousness does not insure that one will not know disappointment and sorrow. The rain does fall on the just and unjust. God has not promised to protect us from all suffering and heartache but rather that he will never leave us and will give us the strength to bear what must be borne.

As they were both now far advanced in age, it is likely that their prayers in this direction had almost ended or become more infrequent, and they had given up all hope for an heir. Thus, it is not surprising that the old priest was troubled and afraid when the angel Gabriel appeared unto him with the announcement, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear his son, and thou shalt call his name John."

Because of their advanced age, Zacharias' faith was strained, for he felt such a blessing was just too good to be true. Consequently, he asked the angel for additional confirmation that his request would be granted. The angel rebuked his doubt with a sign that both confirmed the announcement and chastised the doubter. He would remain speechless until the promised child should be born. The slight penalty was appropriate. He who had hesitated to accept God at his word would be denied the privilege of announcing the good news of the answer to his prayer to the world until the promise was fulfilled.

Most of us will be able to see ourselves in the situation that is presented here. The object of

our prayers will vary from person to person, but the fact that we all have unfulfilled desires in spite of our often repeated requests may be almost universal. Common sense would easily convince Zacharias that their home would never be blessed with an heir. Long sessions of prayer may also have persuaded them that they were praying contrary to the will of God. Thus, we can well understand why his faith should waver. If God had not granted his petition in the past, why should he grant it now?

We are reminded that that which is done should not only be done in God's will but also at God's time. Many lives have been ruined because they were overly blessed before they were mature enough to handle greater things. Looking back, this old couple would be able to see that God had withheld his blessings only because he desired to give them greater ones.

When Zacharias and Elisabeth returned home, she stayed in seclusion from a period of five months until it was obvious that the stigma of her barrenness had been taken away. Then, rejoicing, she praised God for all that he had done.

Shirley is pastor emeritus, Parkway, Tupelo.

Belief and behavior are necessary to growth

By Steve Odom

Acts 20:31-32; Ephesians 4:19-25; 5:6-10

How do we measure physical growth? Well, we stand against a wall and put our fingers at the top of our heads, and then use a tape measure to measure our height. Or, we stand on a scale in the doctor's office or at home and we look down, sometimes reluctantly, to see what the scale has to say about our weight. And there's always the method of comparison. Children love to walk up to a parent or friend and measure their own growth by how they compare to an adult. Physical growth is monitored in tangible, concrete, measurable ways. They are ways that we can see.

Given the fact that we are spiritual beings as well, just how concerned are we about spiritual growth and the measurements of such growth? We can certainly measure how many times we participate in a spiritual exercise or discipline

Odom

growth is monitored in tangible, concrete, measurable ways. They are ways that we can see.

Such as prayer, Bible study, worship and the like. But is that outward activity always an accurate measure of the inner spiritual persons we are? Hopefully, it is. Perhaps, though, more than just the activity itself can be used as a measure of how we are growing spiritually.

LIFE AND WORK

such as prayer, Bible study, worship and the like. But is that outward activity always an accurate measure of the inner spiritual persons we are? Hopefully, it is. Perhaps, though, more than just the activity itself can be used as a measure of how we are growing spiritually.

Some would have us accept the measure of doctrine, that is, what we believe, as the measure of spiritual growth. Certainly, what we believe about God is extremely important. It is crucial to learn the basic beliefs we share as Christians, beliefs about the creative, preserving and saving power of God, beliefs about the person and work of Christ, beliefs about the nature and mission of the church and beliefs about the abiding, encouraging presence of God's living Spirit among us. These beliefs are the launching pad for a lifelong journey into spiritual growth.

Basic beliefs, however, do not constitute the entirety of the spiritual journey. Our goal is not to memorize all the "accepted" beliefs passed on to us and rock smugly in our doctrinal cribs

for the rest of our lives clutching the blanket of conformity. Our goal is the fullness of humanity as seen in the fullest example of humanity we know, the Lord Jesus Christ.

What really gets our attention about this unique Son of God, in addition to what we believed and taught, is what he did, that is, how he behaved. His belief and his behavior was intricately woven together. By the measure of belief alone, Jesus failed the religious standards of his day. He was crucified because of what he believed and taught about God and about human beings. He was crucified because he behaved what he believed. But he was also resurrected for the very same reason.

How would we measure the growth of Jesus? By what he believed alone? Or, by the full measure of his belief and his behavior? Paul, the Apostle, would certainly call us to measure our spiritual growth by the measure of Christ, by the measure not only of orthodoxy (right belief), but also of "orthopraxis" (right practice). At the conclusion of his third missionary journey, Paul strongly encouraged the elders at the church in Ephesus to adhere to what he had taught them about God, "the word of

grace," a word able to build them up in the faith (Acts 21:31-32).

Later Paul would write a letter to the churches of Asia Minor, one of which was at Ephesus. In that letter he strongly encouraged those early Christians to consider what the truth in Jesus had to do with how they were living their lives (Ephesians 4:20-24). Paul was concerned that they speak the truth to one another (14:25), not so much out of a concern for orthodoxy as a concern for encouraging one another to righteous living. Words of truth lead to actions of truth. Words of falsehood, "empty words," leads to actions of fatal "disobedience" (5:6). Words and actions of falsehood are words and actions of darkness (5:8), and are measures of regression.

Words and actions of truth are words and actions of light, and are measures of growth. Growing in our journey toward Christlikeness means that our belief and our behavior match, that we are indeed learning "what is pleasing to the Lord" (5:10).

Odom is pastor, University Church, Hattiesburg.

Provisions for covenant worship

By Frank H. Thomas, Jr.

Exodus 25:1-31:18

The following passage has detailed instructions about worship and the environment for worship. We should understand these instructions to be within the context of a covenanted relationship between God and his people. This is a close relationship and not a distant one. God desired fellowship with his people, and the following passages gave instructions as to how that fellowship could be adequately maintained.

Great care was to be given to the construction of the tabernacle, the furnishings within the tabernacle, the structure of the tabernacle, the altar and the tabernacle court, the garments of the priests, the consecration of the priests, and various other instructions. As we read the passage, we discover that the very finest cloth and jewels and gold were to be used in constructing the various items.

For example, within the tabernacle itself, there was the ark in which the testimony or the Ten Commandments, was to be kept. The covering of the ark was known as the mercy seat. Also included in the furnishings was the table on which were kept the bread of the presence, utensils used in offering incense, and drink offerings. These items acknowledged the presence of the Lord in the tabernacle. The lamp stand or menorah appeared as one of the furnishings of the tabernacle. The menorah



Thomas

BIBLE BOOK

gave light to an otherwise dark place; it lent glory and beauty to the holy place; and it conveyed the concept of life through both the tree of life — which the menorah symbolized in its construction — and light itself. Today the menorah is a symbol for the home and the worship center.

The architecture of the tabernacle was important. The different frameworks and curtains which divided the tabernacle into the holy of holies and the place of worship for the people were mentioned in some detail. These verses appear to give instructions appropriate for a team of construction experts. Nevertheless, serious attention to these details was symptomatic of the seriousness with which God intended the relationship with Israel to be taken and the seriousness with which Israel took the relationship. The veil of the holy place separated the holy of holies from the area of worship.

The tabernacle court was described in chapter 27. This included the preparation of the altar itself, the wall of the court, and the oil for the lamp. The lamp was to burn continually within the holy place. Its light was never to go out, a practice which was in fact confirmed in Judaism. This of course underscored the continual presence of the Lord in that place. It also underscored the continual presence of the Lord with his people. It was not so much the place of the lamp as much as it was the fact that God was present continually with his people

wherever they went. This is the key to understanding the tabernacle itself. It was a tent which was mobile rather than a building which could not be dismantled and moved to another place. As Israel moved from place to place, she could move the tabernacle also, and the presence of the Lord would go with them wherever they happened to be.

The priestly vestments fill most of chapter 28, and the consecration of the priests consumes chapter 29. The concept of priestly dress was that one's clothing must be clean, pure, and holy before one could approach God. The garments were for glory and for beauty in order to symbolize the burning presence of God with his people. Among these garments were the ephod, a vest-like garment made of gold, blue, and purple and scarlet stuff, and of fine twined linen, and suspended by shoulder straps. The breastpiece of judgment contained the sacred lots by which decisions were reached and judgment given.

The priestly robe was a blue, sleeveless garment of one piece fitted with an opening with a woven binding for the head. Pomegranates of blue and purple and scarlet with bells of gold between them were around the skirt. The robe served the function of announcing the entrance of the priest as he came to minister. One should not enter the Lord's presence suddenly and unannounced. The priestly robe was a way of announcing the presence of the priest. The priest wore a turban with an engraved talisman. The talisman was to make possible the acceptance of the people before God in cases of ritual infractions. The coat, probably

a dressing gown, was of fine linen, a cool and treasured material. The turban was folded many times around the head, and the girdle was a sash worn around the robe or the coat.

The priests were anointed, ordained, and consecrated. The consecration of the priests included purification, robing, and anointing. A sin offering was made for the priests, a burnt offering was offered for atonement; and a peace offering was made for ordination and was associated with the ritual of installation. The altar itself was sanctified, and morning and evening sacrifices were specified.

The additional instructions which appear in chapter 30 have to do with the altar of incense which was to be burned every day, suggestive of the pillar of cloud from the exodus. Instructions also are given about a poll tax, a laver for washing, the anointing oil, and incense for the altar. Again these things have to do with making the worship itself intimate and meaningful in its symbolic function. The people were to be drawn closer to the Lord in this relationship.

The workmen for the tabernacle were specified in chapter 31:1-11. Those upon whom the spirit of God descended and energized for the function were the ones who were to build the tabernacle. The sabbath was to be kept in strict detail, according to instructions in verses 12-17. At the conclusion of this passage, God gave to Moses the tables of testimony upon which were written the testimony of God by his own hand. These instructions were to be taken seriously by the people and used for enabling and enhancing their worship of God.

Thomas is pastor, Alta Woods, Jackson.

THE VILLAGE VIEW



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Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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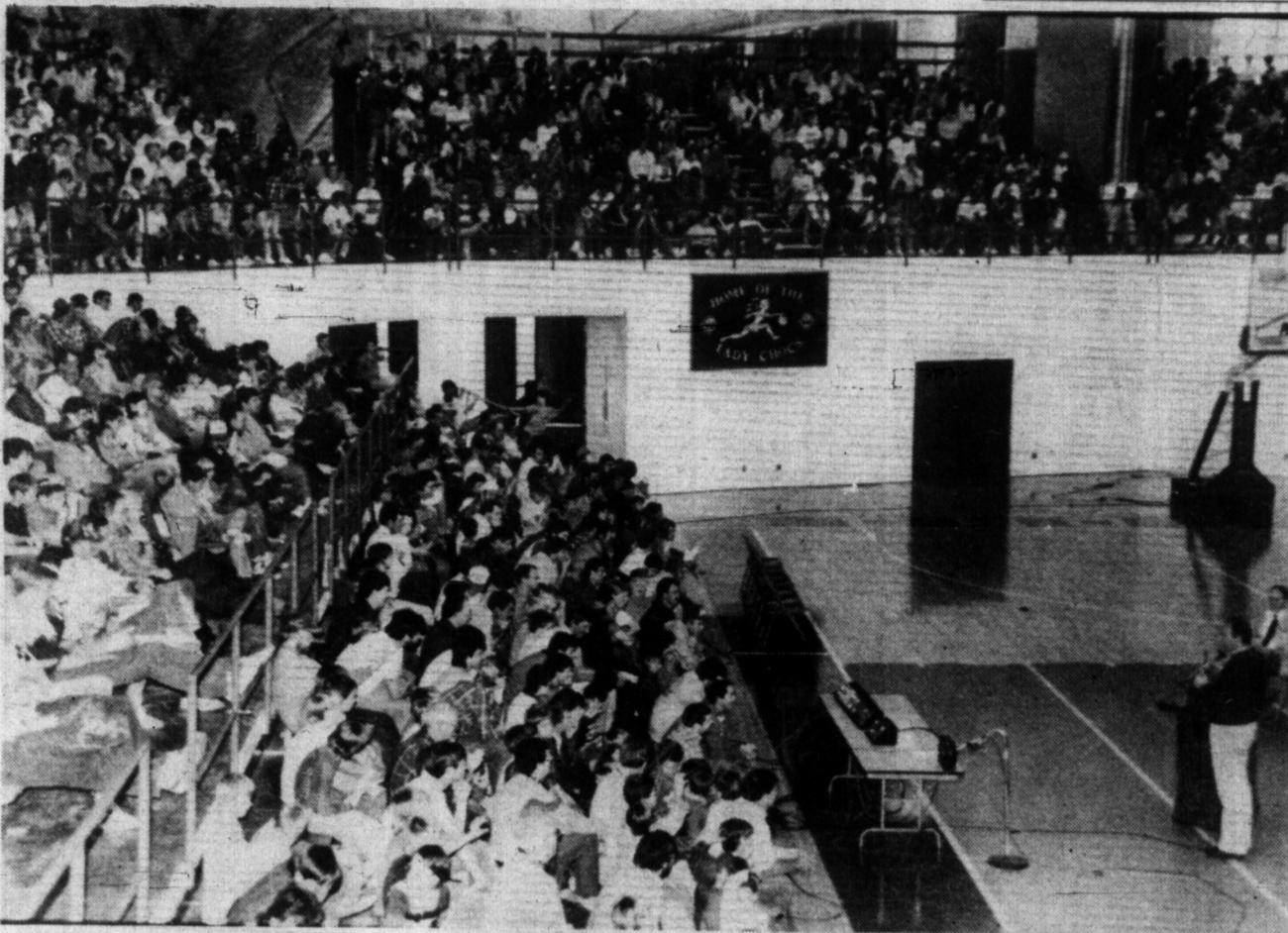
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2,400 boys hear Dent on RA Day

Don Dent, missionary to Singapore, speaks to more than 2,400 Royal Ambassador boys and their leaders during RA Day at Mississippi College recently. Dent told of eating anteater soup, fish head curry, and raw turtle eggs as part of his diet eating in the homes of Singapore Christians.

"Most of the boys your age in Singapore know nothing about Jesus other than his name," Dent told the boys. "They don't know Jesus is the savior of the world," he said, adding, "I think it's God's will for every boy in the world to hear about Jesus and to trust Jesus personally."

The Mississippi missionary said that one quarter of the entire world has never heard of Jesus, and that the only way some will hear is that "God's going to call some of you to go tell them about Jesus."

Other speakers included MC football coach John Williams who said that some people think being a Christian is "sissy." He said a real sissy is someone who "knows right from wrong and does what's wrong." He added that saying no — to anything that is wrong — "that's what courage is."

Several football players gave their testimonies, the MC cheerleaders put on a show, and the boys were evacuated from the stadium for a tornado... then they watched a football game with MC against Delta State.

MasterLife in Asia explored

MANILA, Philippines — MasterLife workshop leaders from seven Asian nations met in Manila with Avery Willis, author of the popular discipleship program, to discuss improving the program's materials and presentation in Asian cultures. The leaders — who came from East Malaysia, Hong Kong, Japan, the Philippines, Singapore, Taiwan and Thailand — explored ways to apply learning principles cross-culturally.



These boys are from Hillcrest Church, Jackson.

SCRAPBOOK

The best of me and you

All my life I had waited to see
The father one day I'd be
To have a son just like me
Young, brave, and free
A son to carry on the name
The hero in his game
But instead I had a little girl
Who lives in her own little world
With eyes soft and blue
The best of me and you
So many battles has she fought
Oh, the blessings she has brought
Though her legs are weak
Yet the braces hold her feet
Leaving me with words I cannot speak
But they will do
Cause she's the best of me and you
For God took the hearts of two
And created a special little girl
Who lives in her own little world
The best of me and you

— Jim C. Burnham
Puckett

(Note: Abbie, the little girl in this poem, has spinal bifida.)



SOUTHERN BAPTIST RADIO-TV COMMISSION / FORT WORTH, TX 76150

"I'm fed up with my church"

QUESTION:

I'm about fed up with my church. There are a few leaders who are so negative and critical. They never have a good word to say about anything or anybody, and they block every effort to try something new in the church. They think they're perfect, and everyone else is wrong. What can you do about people like this?

ANSWER:

The obvious answer — and the toughest — is to love them. That seems to be the way Jesus dealt with difficult people, by loving them into being the kind of people he knew they could be. But that takes a lot of understanding,

courage, and Christian maturity. It's unfortunate when church members do not put their beliefs into action. In fact, you could almost wonder whether such an attitude could be called belief, for true belief shows itself in the way we live. But you are not responsible for the actions or failings of others. The only person whose actions or attitudes you can control is yourself. Hopefully, by responding with patience, acceptance, and love, you can help these people to change their attitudes also.

The first step is to recognize that all of us fall short of the ideal. There is no such thing as a perfect Christian, because being a Christian, doesn't stop you from being human. But a true Christian will recognize his or her shortcomings and work toward greater maturity.

Second, try communication. Share your ideas and feelings with these persons and let them see that you are trying to do something worthwhile for the church. Try to get them to acknowledge that the important thing is not who gets his or her way, but whether you are both following Christ's way.



Book reviews

FORTY ACRES AND A GOAT: Will D. Campbell; Harper and Row, Icehouse One — 401, 151 Union Street, San Francisco, Calif. 94111-1299; paperback, \$8.95.

Will Campbell is a Baptist preacher who was born on a farm near Liberty, Miss. He now lives on a small farm near Mt. Juliet, Tenn. *Forty Acres and a Goat* is an account of his life on that small farm during the turbulent days of the Sixties when the farm was a crossroads for many who were involved in the civil rights movement. The goat became a familiar participant in the many activities that occurred on the farm.

The goat's name was Jackson.

The story told in the book is one of struggles, of triumphs, of pathos, of disappointments, and of disillusionment. The story concludes with the final realization that the civil rights effort was not going to produce the victories that were hoped for and in fact might never really have been wanted or expected by either side.

Forty Acres and a Goat is a gripping story and a very honest one. In his salty way, the author takes the reader along with him as he lives through the period. The reader sees the movement for what it could have become but never did.

The heroes are applauded for their efforts and the would-be heroes are explained for what they were. The brilliance that shines through in the movement is appreciated. The warts that were there are looked at honestly.

All along the way, however, there are warm and moving incidents that take place on the 40 acres and in which the goat is always a respected participant. These events are not necessarily related to the civil rights

movement but are a part of life that goes on within the confines of the 40 acres.

It is a poignant and gripping story.

The author weaves his story around phrases from the hymn, "Abide with Me." The chapter titles are Abide with Me, Through Cloud and Sunshine, Change and Decay, Earth's Vain Shadows Flees, Ills Have No Weight, Earth's Joys Grow Dim, What But Thy Grace, When Other Helpers Fail . . . Help of the Helpless, Fast Falls the Eventide, And Tears No Bitterness, The Darkness Deepens, and Swift to its Close. — DTM

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